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THE LATTER-DAY SAINTS'
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"It is absurd in this day of straight thinking to believe that the casual words written by the Apostle John at the end of the Book of Revelation, before the present Bible was compiled, would forever silence God, the Father of Mankind."—JOHN A. WIDTSOE.

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RESPONSIBILITY TOWARDS GOVERNMENT

PRESIDENT ANTHONY W. IVINS

THIS is the last session, my brethren and sisters, of the conference. I have been reminded of the scripture that I am about to quote.

It is now more than 2,000 years ago since the Lord called the Prophet Ezekiel, the son of Buzi, commanding him to go and proclaim His word to the house of Israel. The Israelitish people had departed from faith in the God of their fathers, and had turned to the worship of idols. Ezekiel, in obedience to the commandments of the Lord, went out to the people who dwelt upon the river Chebar and abode with them seven days. He was amazed at their wickedness, their idolatry, and hesitated, reluctant to deliver the message which the Lord had commanded him to take to them.

At the end of that time the Lord rebuked him and said to him :

Son of man, I have made thee a watchman unto the house of Israel : therefore hear the word at my mouth, and give them warning from me.

When I say unto the wicked, Thou shalt surely die ; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life ; the same wicked man shall die in his iniquity ; but his blood will I require at thine hand.

Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity ; but thou hast delivered thy soul.

I have often read these words of the prophet and have asked myself this question : What is their application to you ? What is the responsibility that you are under in the capacity which you occupy in the Church and in the nation ? The answer has always

been the same. It is this, that whatever my profession, whether it be as a citizen of the government to which I have given allegiance, or a member of the Church with which I am affiliated, it becomes my duty to magnify in my life and to teach others to do so, the ideals for which my country stands, and the creed which my Church teaches. If I fail in this and lead others away from loyalty to their country or devotion to the truths of religion, I assume the responsibility of not only being a violator of the laws made for the protection and temporal welfare of the citizens, but of the law of God which has been given to us for the salvation of our souls.

This places upon me, if I properly understand it, and upon every other person who assumes the responsibility of leadership, whether it be in the Church or state, a tremendous responsibility, a responsibility which I always feel when I stand before a congregation of my brethren and sisters, as I do now, upon occasions of this kind, and I always feel the necessity of dependence upon the Lord and upon you, my brethren and sisters, for help.

REMEMBERS BLOCK PRIOR TO ERECTION OF TEMPLE

This is a congregation of people composed almost exclusively of members of the Church of Jesus Christ of Latter-day Saints, commonly known to the world as "Mormons." We are here in a building known throughout the world as the "Mormon" tabernacle. We are listening to an organ the tones of which have become known throughout the world. We are here in an environment of flowers, of trees, with beauty and peace all around us. I remember a time when this block of ground on which these buildings stand, where these trees grow, these flowers bloom, was a barren waste. I have played upon this block when there was not a shrub or spear of grass on it. It was a gravelly part of the bed of City Creek. I have seen it grow from that time until now. I knew the men who were the builders of it. We are now in a city which we call Salt Lake, in a state which we call Utah, now one of the forty-eight states of the confederation which constitutes the United States of America. Only yesterday there was no tabernacle, no flowers, no Salt Lake City, no State of Utah; and going back just a little further, only yesterday, as time ticks off its moments, and hours, and days, and years, and aeons, there was no government of the United States of America.

What is it that has brought this about? Why is this great congregation of men and women assembled here this afternoon, Anglo-Saxon men and women as a rule, people whose forefathers, many of them, laid or assisted in the laying of the foundation upon which our government rests? I knew these men and women as perhaps few men now living knew them. This "Mormon" pioneer, I knew his faith, I knew his industry, I knew his integrity, I knew his devotion to the government of which he formed

a part, for he believed that it was a God-given government. He knew that it was not alone the doings of men that had brought him to this forbidding-looking country, and yet in its ruggedness and its barrenness grand beyond comprehension. And so he toiled on. When difficulties confronted him he prayed to the Lord for light and strength, and then went out and did the thing that was required of him. Profoundly religious he held in reverential respect the religion of other men. He knew that other people found God in temples built with hands, just as he found Him here under the stars where he worshipped in those early days.

I think of those men, I think of their statesmanship. They were the peers of any of their time, intellectually, educationally, largely men who had come from the New England states of our republic, the descendants of the Pilgrims whom the Lord brought there, and it was He who brought them here. They knew it.

I shall not take time to go back and prove to you the truth of Elder Talmage's remarks of yesterday. This country in which we live had been declared by the prophets thousands of years ago to have been given by God our Father to the covenant people of Israel. The coming of Columbus was not a thing of chance. The prophets predicted his coming ages ago. He came here under the inspiration, the impulse, unknown perhaps to him, of the Spirit of the Lord, just as we are led to do many things without just knowing the reason why, for the accomplishment of a divine purpose. The establishment in this country of a government to which the oppressed of all nations should come for refuge, for freedom. He declared that no kings should ever rule here, centuries before Columbus sailed from the port of Spain. He told the history of this country, its past, its present, and declared its future destiny, just as definitely as he declared its past history.

DESTINY DEPENDENT UPON CITIZENS

What is that destiny? It is that this government of ours shall persist; it shall continue; it shall never be thrown down; no enemy that comes against it shall ever triumph—upon this one condition, that the people to whom the Lord has given these bounteous blessings, these miracles which have come to the earth during my lifetime, these people who have grown from an exceedingly small beginning to be the wealthiest, perhaps the most important in influence—I believe I am justified in saying it—that there is in the world—upon condition that they serve the Lord of the land, who is Jesus Christ.

Where much is given much is expected. This land, to God our Father, is a chosen land, dedicated as I have said to the principles of liberty and freedom, not license.

Our Father under His inspiration gave us the Constitution of our country, the bill of rights which defines our privileges, and

places limitations beyond which we may not go. Liberty, when carried to the extreme, results in license. I want to impress upon this congregation, my brethren and sisters, who are here, that the Lord our God has been the Author of it all. It was He who led you from your native lands. You people from the green fields and lanes of England, you did not leave your home because you did not love your native land. You had fought for it, defended it, and were ready to fight for it again. You people from Scotland, you people from Ireland and Wales, from Germany and the islands of the sea, oh, if I only had the time to go back and tell you, I could show you that the whole story of your lives has been written by the finger of God.

So we are here; here, thank the Lord, citizens of the best government in the world. We are here, members of the Church of Christ our Lord which has been restored through the medium of heavenly messengers who had authority to give to men upon earth, the keys of the Holy Priesthood. What for? For the redemption of the human family. Whether men believe it or not these things are true, and ultimately they will believe it, and there is no power either in earth or hell that can stay the progress of the Church, unless its people prove recreant to the covenants that they have entered into with our Father who is in heaven. Just so, there is no power that can wreck the government that God has established in this country, unless it be the people themselves, and that I do not expect nor believe can occur.

The Lord in His scripture tells us that no one can come to this land unless he be brought or directed by the Spirit of the Lord, and so He has brought this people here. He brought the faith of the devoted Puritans of New England; he brought the patriotism of the Dutch at New York; he brought the gallantry of the cavaliers of Virginia; the light-hearted energy of the French of New Orleans. Just the kind of composite body of men to establish a government that could not be dominated by any particular race or tongue, but made composite, that all men might be welcomed to it, live under, and enjoy its privileges.

ARMY THREATENS OPEN REVOLT

And so the government has struggled on. From the very beginning the ship of state has been at times upon a stormy sea. With the dismissal of the army after the surrender of Lord Cornwallis at Yorktown, the soldiers were discharged. There was no money with which to pay them. They were in open revolt. Generals in the army accused Washington of being the author of all their troubles. They would have made him king and disregarded the confederacy of states which formed the Union. They threatened to march against the Congress which was in session at Philadelphia, and it became necessary to remove it to Princeton.

Now let me read something I want you to hear. While these men were assembled together in secret conclave, Washington unexpectedly walked into the room where they were seated. Fiske says: "Washington suddenly came into the meeting, and amidst profound silence broke forth in a most eloquent and profound speech. All were hushed by that majestic presence and those solemn tones. He pleaded for tolerance, for patience, for trust in the newly-born government, which would in the end pay them that which it owed. They listened, the soldiers listened, hesitated and yielded to the irresistible presence of the man who more than any other had made the establishment of the nation possible."

I revere this man. To me he has been a man of destiny, a prophet, if we have ever had one. I read frequently his last address to the American people. It is a treasure house of wisdom, of prophecy, of political philosophy.

BUDGET NOT BALANCED

Our government is now very much in the condition that it was at that early time. Demands are made upon it which are exceedingly difficult to comply with. The soldiers of our country are in an ugly mood because their requests are not granted. The resources of the country are not sufficient to meet the demands made upon it, notwithstanding the great increase in taxes which has recently been levied. The bulletin boards, while this conference has been in session, have announced that the budget of the government is still five hundred million dollars short of balance. What is the result going to be? I do not know; I do not want to assume the responsibility of indicating, but I do know that there are some things which will help. I do know that Elder Richards this afternoon has declared to you in plain terms some of the things that must be accomplished. There are about ten billions of dollars of gold in the world. Our national debt is about twenty billions of dollars. What the debt of other nations of the world is I do not know, I have not taken the time to determine, but this I do know, that the World War cost about two hundred billions of dollars, and that does not take into consideration the amount which was paid for the restoration of property destroyed, nor does it take into consideration the fact that I believe nearly ten millions of men, if I remember the figures correctly, were either killed or permanently disabled and taken away from the forces which create the industries of the world. So that altogether I calculate that at least two hundred and fifty billions of dollars was the cost of that great war. Will the debt ever be paid? It never will. That goes without saying. Some part of it may be. I do not know. No one will deny the fact that the government at present is confronted with perplexing situations, questions of great import. How they are to be solved men appear not to know. One thing that I do know, is that the American people

are capable of solving the problems if the voice of the people could be heard. I have faith in the soul of these American people which God has brought to this land. He has said, and I am only repeating His words, that the nation shall persist, that it shall be able to meet any emergency that shall arise if it will only, as I have stated, have faith in the God of the land, who is Jesus Christ.

It appears to me that three things are more responsible than all else for our present condition. The first is the unusual disposition upon the part of many of the citizens of our country to disregard the obligation of obedience to civil law. I do not need to quote these notes that I have here to show you that in the opinion of the best thinkers of our country chaos hangs over it, unless something can be done to restrain crime and the open violation of law which exists in the United States to-day. Criminals sit upon the juries where their own friends are being tried, while business men and others who should be there, decline, or avoid such service. Murder is committed in the light of day. Murderers and thieves are released from jail or from courts by habeas corpus many times before the prisoner ever reaches the bar of justice. Lawlessness is in every city in the land. Wicked men go out in the darkness at night like animals of prey, here in our own city, seeking whom they might devour, preying upon the innocent and unprotected. The officers of the law do the best they can to prevent it. We who are citizens pay too little attention to it, and give them too little support. Just as long as prominent men in our nation, bankers, merchants, business men, congressmen and legislators ignore the law themselves, how can they expect that this condition can be overcome? Do I exaggerate when I say that men are elected to office who are unworthy, and never should have been chosen? Every man who goes to the Congress of the United States holds up his hand and covenants with God that he will obey the Constitution of our country, and then frequently he goes right out and violates it. It applies to men who are sent up to our legislature. They enter into that covenant and then disregard it. I know how I should feel if I did a thing of that kind. I would know that I was a perjurer, and I would expect to be impeached and sent home where I belonged. Some such method as that will have to be adopted before our house-cleaning will be complete.

UNBRIDLED PURSUIT OF WEALTH

In conclusion, let me read some quotations that I have made from this man whom we refer to as the father of our country. I said there were three things responsible for this spirit of lawlessness. Another one is the disregard of religion that is gradually but surely manifesting itself among the people. Enough has been said in this conference to satisfy you that this is not an idle statement that I am making. These sheets that I have

before me are covered with statistics that corroborate the truth of what I say. The next thing to be avoided is the unbridled and unreasonable pursuit of wealth which has characterised the people of the United States ever since the World War terminated. I expect that we have made more millionaires—Senator Smoot will know whether I state it correctly or not—I suppose we have made more millionaires in the United States since the war than existed perhaps altogether before (Senator Smoot confirmed this statement). What does that mean? It means that whenever you multiply millionaires, tribulation comes to someone, and as this selfish desire for the accumulation of wealth has gone on among certain people and in certain sections, other people have become poorer and poorer, until we have at last reached the crisis in which we find ourselves to-day.

Washington in this address to which I have referred, and I wish ever member of the Church would read it—not only read it but make it a part of the governing rule of his life—says :

Of all the dispositions and habits which led to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labour to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked (and I ask it of you) where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths, which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.

Another basic principle—the basis of our political systems—is the right of the people to make and alter their constitution or government. But the constitution which at any time exists, till changed by an explicit act of the people, is sacredly obligatory upon all. The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government.

All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency. They serve to organize faction, to give it an artificial and extraordinary force; to put, in the place of the delegated will of the nation, the will of a party, often a small but artful and enterprising minority of the community; and, according to the alternate triumphs of different parties, to make the public administration the mirror of ill-concerted and incongruous projects of faction, rather than the organ of consistent and wholesome plans digested by common counsels, and modified by mutual interests.

(Continued on page 729)

THURSDAY, NOVEMBER 10, 1932

EDITORIAL

SOKOLS

SIXTEEN thousand men stood in orderly arrangement, in light clothing, in the great Stadium in Prague. At the word of command the arms were lifted and lowered in unison, the body bent to the right or left. At each movement, a huge rhythmical wave passed, as it were, over the army of participators. When the men had marched out, sixteen thousand women took their places, and with equal impressiveness went through the outlined drill. It was a sight never to be forgotten. It was an example of the power and beauty of united action.

The men and women who presented this remarkable exhibition were members of the vast, world-wide Sokol organization, which holds a world meet in Prague every six years. Sokol means falcon. Falcons soar high in the clear blue, above the grime of earth. The Sokol was organized nearly three-quarters of a century ago in the attempt to approach physical and moral welfare through concerted gymnastic and bodily exercises. In achieving its ideal, it has been most successful. The founder, the Bohemian Dr. Styrz, has won a place among the benefactors of the race.

The Sokol exhibition inevitably contrasted the two main types of such exhibitions. In the one, the prevailing one, two opposing teams, composed of a handful of individuals, contest for supremacy, while screaming thousands follow the game at their ease in the grandstands. A few compete; who wins the game is the big issue. The other, the Sokol type, brings the thousands into action, all to enjoy the participation. Instead of winning over another, the issue is how well each can do his part, so that the whole may be as perfect as possible. There is a vast moral difference between the two, so far as the participants or observers are concerned.

It may be well to keep this difference in mind in our auxiliary competitions. We are much inclined to stress the winning of a contest, say in singing or debate, on the basis of who did best. But in fact, were full justice done, the prize should go, not to the best performer or debater, but to him who during the preparation has, through his intelligent effort, improved the most in singing or debating. This principle is partly recognized in the attempt to match those who are approximately of the same ability or training.

The end in view of our competitive efforts, and they are to be

encouraged, should be to bring as many as possible into the various activities and to stress the resulting individual development. Then, exhibitions should take pride, above all else, in the high average excellence of the many participators, rather than the power of the few.

Clearly, such an ideal may not be realized at once; and there is under present conditions an exhilaration in witnessing the game between picked teams; yet by holding to the ideal of concerted activity by many for the personal development of all, the importance of winning first or second or third place is lessened.

The Gospel of Jesus Christ aims to lift every man. Judgment will be passed not so much on the place attained, as on the increase gained by self-effort. That principle may be well used in all of our competitions.

Thus runs the lesson of the Sokols—the modern falcons.—W.

RESPONSIBILITY TOWARDS GOVERNMENT

(Concluded from page 727)

I am going to ask you this question, and ask it in plainness, because it appears to me to be a vital one, and if I stand here and express a thought that is wrong, nevertheless believing it to be solemnly right, then I have justified myself as Ezekiel did when he went down to the house of Israel. I am asking myself this question: Is there not some responsibility resting upon the citizenship of the United States because of the indifference they have manifested, particularly during the past decade, in regard to those who are to represent them in the Congress of our nation, the legislatures of our states and the boards of direction in the municipalities of those states and countries?

I believe I will say it—I believe that in many instances we have become so accustomed to and so committed to party rule, to arrangements made by professional politicians, regardless of the real voice and desire of the people, that we have felt it our duty to follow them whether they are right or wrong. Just a word of solemn warning: I say to you regardless of party politics, regardless of your past affiliations, in this time of extremity, and it is a time of extremity, see to it that honest men, wise men, capable men are sent to represent you in the organizations of this country, the bodies which formulate our laws and appoint the men who administer them. You know that the Constitution of the United States gives Congress certain privileges and rights. There are certain other sacred privileges and rights that it does not confer upon them, and that they should not be permitted to overstep. They formulate and pass the laws which govern our lives, control our property, proclaim peace or war. The ad-

ministration of those laws which they pass is limited. The administration goes to the administrative bodies.

I fear this, that under existing conditions we are gradually drifting towards a paternal government, a government which will so intrench itself that the people will become powerless to disrupt it, in which the lives and liberty of the people at large may be jeopardized. They are pouring millions of dollars in this time of need into sources for the benefit of the people, and it is a great benefit and perhaps salvation, but it is going to result in this—I am going to make this statement—that if the present policy is continued it will not be long until the government will be in the banking business, it will be in the farming business, it will be in the cattle and sheep business, for many of these debts will never be paid. That will mean the appointment of innumerable agencies. The government now is overloaded with commissions and agencies, some of them administering the very laws that Congress itself had enacted. Someone else should be administering those laws. If you want to save yourselves from the bondage of debt and political influences which are not of your own choosing, I ask you to think of what I have said.

OUR HEAVENLY FATHER WILL WATCH OVER THE RIGHTEOUS

Oh, I remember those old legislative bodies which assembled in Utah. I knew the men that were in them. They were men of faith, men who taught me faith in a living God, that He is the same good Heavenly Father that He ever was, and will watch over and bless righteous people wherever they are. They taught me obedience to the laws of my country. They taught me patriotism to my country and to this government of which I am speaking; that it was dearer to me than life itself; that it should be defended; that it should be protected, not only from enemies from without, but enemies from within. They are the most dangerous enemies of all. And I have never seen a moment in my life that I did not stand ready to give it that protection. I am ready now, as old as I am, and I always have been, not only to say the thing but to do it. I will not be walked over rough-shod by the lawless element that is now seeking to get control of this country.

God bless you, my brethren and sisters, keep you in the path of rectitude, keep you true to the Church, to the state and to each other, and some means will come by which we will be able to pay these debts and relieve ourselves. We may be leveled down before that, and I do not know but that would be a good thing. We would all be very much alike. The Prophet Isaiah tells us that it shall be "as with the people, so with the priest; as with the servant, so with the master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of

usury, so with the giver of usury to him." And we are nearing that condition now. I do not know who is the worse off to-day, the banker who is lending money or the person to whom he lends it.

God bless you, is my humble prayer, through Jesus Christ. Amen.—(Address delivered at the One Hundred and Third Semi-annual Conference held in the Tabernacle, Salt Lake City, Utah, U. S. A.)

TEN COMMANDMENTS ANTEDATE MOSES

ELDER JOSEPH FIELDING SMITH

OF THE COUNCIL OF THE TWELVE

AND the Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. (Exodus 24:12.)

It is generally believed that the two tables of stone referred to in the above quotation were tables on which the Lord wrote with His own finger the Ten Commandments, generally known as "The Decalogue." The idea is also prevalent that this was the first declaration of these fundamental commandments. A careful investigation will readily convince us, if we hold to such an erroneous view, that it is a very grave error, and cannot be maintained.

The tables first given to Moses he broke when he returned from the mount, after forty days' absence in the presence of the Lord, and saw the idolatrous and rebellious children of Israel worshipping a golden calf. . . . After quelling the uprising, and punishment had come upon the people for their wickedness, Moses was again commanded to make other tables of stone and to go into the mountain where the Lord promised to write for him again; but not exactly what he had written before. The tables first given to Moses, and which he broke, contained other things in addition to the Ten Commandments, and when he returned with new tables the Lord promised to write again the law as first given, but to change some things. Thus we read in the Prophet Joseph Smith's version of the Scripture:

And the Lord said unto Moses, Hew thee two other tables of stone, like unto the first, and I will write upon them also, the words of the law, . . . but it shall not be according to the first, for I will take away the priesthood out of their midst; therefore my holy order, and the ordinances thereof, shall not go before them. . . .

But I will give unto them the law as at first, but it shall be after the law of carnal commandment; for I have sworn in my wrath, that they shall not enter into my presence, into my rest, in the days of their pilgrimage. . . .

And he wrote upon the tables the words of the covenant, the ten commandments. (Compare Doc. and Cov. 84: 17-28.)

These Ten Commandments were not a part of the "Carnal Law," or the Law of Moses, which was given in the stead of the fulness of the Priesthood, or the Holy Order, with the ordinances thereof. This law of Moses was added because of the unwillingness, or inability, of the Israelites to live the fulness of the Gospel during their early generations, when they were steeped in the customs and the religious doctrines of the Egyptians. This Law of Moses was a temporary law, and the prophets of old looked forward to the time when it would be done away and the fulness of the Gospel be restored. This came to pass in the ministry and mission of Jesus Christ. The Ten Commandments were not done away, however, when the carnal law came to an end, for they constitute governing laws given to man in the beginning. Adam, and his children after him, wherein they were willing to obey the Gospel, lived in accordance with them. They were old when Moses, the great law-giver of Israel, came on the scene.

The Ten Commandments are basic in all their parts, and as such are essential and fundamental to the stability and perpetuity of every civilized government.—(Published in *The Instructor*, August, 1932.)

A TOURIST'S IMPRESSIONS OF "MORMONISM"

(*The Yarmouth Mercury and Advertiser* recently published the following account of a most splendid address delivered before the Rotary Club of that city by Attorney J. E. Few, an invited guest,—ED.)

Interesting reminiscences of a visit to the "Mormon" headquarters at Salt Lake City, Utah, U.S.A., were given by Mr. J. E. Few, a Cambridge solicitor, in an address to the Yarmouth Rotary Club at Arnold's Restaurant on Tuesday. Mr. B. Walker, Immediate Past President, presided in the absence of the President, Mr. Spencer Arnold.

Mr. Few said that whilst travelling in the United States with his wife in the early summer of 1925, he had the good fortune to find he could spend a whole morning in Salt Lake City. He spent an hour in the sacred enclosure containing the Tabernacle and Temple, and listened to a long lecture on "Mormon" history by a devout young "Mormon," concluding with an organ recital in the Tabernacle itself.

The speaker said he wished to make it clear that he was not himself a "Mormon," and held no brief for the sect. The founder of this movement was one Joseph Smith, and his principal lieutenant during the early years was his brother, Hyrum Smith. Joseph Smith was born in Vermont, New England, in December, 1805.

Not being definitely attached to any existing church, but being

of a religious turn of mind, Joseph Smith attended all the meetings he could, but could not make up his mind which church to join. While living with his parents at Manchester, in the State of New York, in 1820, he claimed to have received a Divine Revelation. Other visitations followed, and Smith was told not to worry as to which church to join, because all the existing churches were on the wrong lines. He was assured that when he was older he would be shown what to do.

He stated that he was told the Christian Church, as founded by our Lord, had not survived the first four or five centuries, whilst all the other churches were frankly man-founded, some of them even taking the name of their human founder, as, for example, the Calvinists, the Lutherans, and the Wesleyans.

Mr. Few pointed out that the real name of the "Mormon" body, according to their own usage, was the Church of Jesus Christ of Latter-day Saints. Smith received his second visitation when he was eighteen years old. He was told to go to a certain place, which was described to him verbally and shown to him in the vision, so that when he went there he had no difficulty in finding the Book of Mormon.

The book was written in unknown characters, which Joseph Smith, although a man of little education, was able not only to copy, but to translate. And this he did—of so much of the book as he was permitted to see. The rest was sealed until some later date. Joseph Smith published his translation in 1830, and began to get converts.

In those days, Mr. Few pointed out, there was no suggestion of the "Mormons" being polygamists. That did not come for some years later, and polygamy had, as a matter of fact, been abandoned by them for the past forty years or more.

The "Mormons," all the same, had to submit to a very fierce persecution in their early days, and they themselves likened it to the persecution of the Christians at Ephesus by the worshippers of Diana. Time and time again, after suffering massacre and robbery on a wholesale scale, the "Mormons" moved in a body to entirely new districts which they found barren and undeveloped, and which, by their industry and skill, they caused to flourish.

Joseph and Hyrum Smith were both murdered in cold blood by a mob which broke into their prison at Carthage in 1844, and the leadership fell on Brigham Young, the best known of the early "Mormons." He was the founder of Salt Lake City. Here was founded the marvellous "Mormon" Tabernacle, admittedly the most perfect building, acoustically, in the world. It was completed before the railway reached the city, without the aid of a professional architect or surveyor, and it was built without a nail. The parts were fixed together with wooden pegs and buffalo hide.

The organ was a later improvement, but the building had seating accommodations for about 10,000 people. It was intended for general conferences of the faith, and was egg-shaped, and nearly 100 yards long. It was possible to hear a whisper through the whole length of it, and even to hear a pin dropped into a felt hat.

In 1925, for the first time in its history, Salt Lake City elected a Gentile Mayor. The city itself was built on a splendid plan, with very wide roads, large gardens and several beautiful parks and public buildings. The Government buildings (known as the State Capitol) were particularly fine and well placed.

The "Mormons" were a very unique lot of people, and their history and achievements were quite worth studying. The "Mormons," however fanciful some of their religious beliefs might be, had set a high standard in the ideal of service, in ethical standards, in business, in community service and in general good citizenship.

In reply to a number of questions asked, Mr. Few said he did not think the "Mormons" could be called bigoted in their opinions.

LIVERPOOL DISTRICT CONFERENCE

KING GEORGE'S HALL, Blackburn, echoed with the strains of the Latter-day Saint hymn, "Come, Come, Ye Saints," Sunday morning, October 16th, as the members and friends of the Liverpool District congregated for the initial session of the semi-annual district conference. Following an appropriate preliminary programme the assembly was divided into two separate sections, where reports were made and instructions given by the mission authorities in attendance.

During the afternoon meeting the General Authorities of the Church were presented and unanimously sustained. Elders Thomas S. Harris, John D. Riggs, Ferris H. Allan and Frank S. Naylor, each gave a short talk on some phase of the Book of Mormon. Acting in place of President Clarence R. Ellsworth, who is convalescing from an appendicitis operation, Elder F. Vernon Rawson read the statistical report for the last six months. Among other things he stated: "The missionaries of the district have spent 2,499 hours in tracting, that is distributing tracts from door to door, and have during that time passed out 38,135 tracts, 56 copies of the Book of Mormon, 1,439 pamphlets and 43 miscellaneous books. There have been 17 baptisms.

The Burnley Branch choir greatly enriched the evening service by a splendid rendition of "Comrades in Arms," together with several other choice selections. Relating a few of her personal experiences, Sister Douglas spoke briefly, but impressively. Patriarch Wallis delivered a convincing discourse on the divinity of the Book of Mormon. President Douglas described the many

spots in Church history he had visited, and bore a fervent testimony to the divinity of "Mormonism."

Mission authorities and traveling Elders present were: Patriarch James H. Wallis, Arnold D. White and Franklin S. Harris of the European Mission; President and Sister James H. Douglas and Elder Percy L. Matthews of the British Mission; Elders F. Vernon Rawson, Frank S. Naylor, Ferris H. Allen, Thomas S. Harris and John D. Riggs of the Liverpool District; Osborn M. Vance of the Welsh District; Robert L. Bridge and Eliot D. Ward of the Birmingham District.

F. VERNON RAWSON, Clerk of Conference.

FROM THE MISSION FIELD

Appointment: Elder Eric J. Seach of the Norwich District was appointed president of that district October 4th.

Appointment and Transfer: October 24th, Elder Elmo H. Lund was appointed president of the Hull District, having been transferred from the London District.

Releases and Departures: The following missionaries have been honourably released from their fields of labour in the British Mission, and have departed for their respective homes in the United States: Elder Marlow V. Wootton of the Liverpool and president of the Nottingham Districts, and Elder LaDell M. Larson of the London, Liverpool and Nottingham Districts, both released October 3rd, and sailed aboard the s.s. *President Harding*, November 10th; Elder Howard F. Wood of the Norwich, Ulster and Sheffield Districts, released October 24th, and sailed aboard the s.s. *Leviathan*, October 28th.

Doings in the Districts: *London*—Co-operative Hall, Luton, provided the scene for a lantern slide lecture October 19th, by Elder Russell S. Ellsworth. A capacity crowd filled the hall, and many new friends were won.

Welsh—A clever three-act play, originated by the newly-organized Merthyr Tydfil Relief Society, featured a social held October 18th. Approximately 125 people crowded into the small hall to witness the play, which portrayed the elevating influence of the Gospel.

Branch Conferences: Of the Accrington Branch, Liverpool District, October 23rd. Fourteen visitors, in addition to the regular membership, listened to the discussion of the conference topic, "Plan of Salvation."

Of the Eastwood Branch, Nottingham District, October 25th. The theme, "Fulfillment of Prophecies Concerning the Book of Mormon," was developed by the regular speakers and the Sunday School children's choir.

AN IDEAL PRAYER

Not more of light I ask, O God,
 But eyes to see what is ;
 Not sweeter songs, but ears to hear
 The present melodies.

Not more of strength, but how to use
 The power that I possess ;
 Not more of love, but skill to turn
 A frown to a caress.

Not more of joy, but how to feel
 Its kindling presence near,
 To give to others all I have
 Of courage and of cheer.

No other gifts, dear God, I ask,
 But only sense to see
 How best those precious gifts to use
 Thou hast bestowed on me.

Give me all fears to dominate,
 All holy joys to know,
 To be the friend I wish to be,
 To speak the truth I know.

To love the pure, to seek the good,
 To lift with all my might
 All souls to dwell in harmony
 In Freedom's perfect Light.

ANONYMOUS.

DEATHS

BANTOCK—Brother Samuel Bantock of the North London Branch, London District, passed away October 17th, after a prolonged illness. Interment took place in the Bow Cemetery, October 21st, where the grave was dedicated by local Elder William J. Mayton.

LAYCOCK—Sister Sarah Elizabeth Laycock, aged twenty-three, an outstanding active member of the Batley Branch, died October 18th. Funeral rites were held under the direction of President Frank J. Mozley. Interment occurred in the Ossett Cemetery, where the grave was dedicated by Elder Jodie J. Smith.

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